

DESTINY

The Magazine of National Life



AWAITING THE RESURRECTION

All Nature In Repose Sleeping Under A Blanket Of Snow
(See Inside Cover)

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Awaiting the Resurrection

THE CYCLE OF LIFE begins with birth and ends with death and the grave. But is this the sum total of man's expectancy? Does death end all? The realm of nature proclaims the actuality of this cycle of life in language universally understood. The very seasons of the year provide an ever-recurring demonstration of birth in the spring when vegetation comes forth fresh and new; of life moving on to maturity throughout the summer and fall seasons; of death when all nature is asleep, buried under a blanket of winter snow.

To all outward appearances winter brings an end to the beauty of the landscape that was vibrant with life and energy, manifested by flourishing vegetation, blooming flowers and blossoming trees later laden with fruit. With the coming of fall all this changes, betokened by the arrival of chill winds and early frost. Then gay hues, vying with the colors of the rainbow, spread over the landscape, dressing up the foliage of the woodlands in the brightest of colors as nature appears to make one grand splurge before going into its winter repose.

Nature bedecks herself in splendid garments of color with the approach of winter and in this way heralds the ending of the accomplishments of the summer and harvest seasons. In this there is a lesson for men to heed, for a life of fruitfulness should crown old age with the resplendent glory of past achievements. There should be no shadows of regrets for former shortcomings and failures. In a contemplation of the past, thoughts of earlier days of frustration should be minimized as time and age work their cures. A full life of well-directed effort should be like a jewel in a fine setting, sparkling with a brilliance no less vivid than the colors of the lavishly tinted landscape even while the lengthening shadows of winter's silence approach.

However, when winter comes, it is not the end, for the husbandman looks forward to the time when nature will awaken again after the blanket of snow is removed by the warm fingers of the strengthening sun's rays at winter's end. He knows it is only throughout the duration of their own season of rest, which has its Divinely-set limitations, that the forests and fields remain quiescent.

So it is with man. In the normal course of events he too will enter into a state of repose, but this

is not to be his permanent abode. The Psalmist declares he will walk *through* the valley of the shadow of death, not remain in it. Just as winter has its ending when nature again bursts forth in the resurrection of springtime, there is to be an end to the time of silence in the grave when they that are dead shall hear His voice and rise to newness of life in the resurrection (John 5: 28-29).

If one were completely unacquainted with the ways of nature, it would be hard to make him understand that the dead grass, the brittle and denuded branches of trees covered with snow, or glistening in a coating of frost, could again take on abundant life. Yet with the rising of the life-giving powers of the sun in its proper season, the grass again becomes green, the trees leave and blossom and fruit grows in abundance.

It is the confident expectation of such a coming revival that enables one to look without despair upon the snow-covered landscape only partially concealing winter's barrenness. Equally so there is hope in death and for those who believe and are looking forward to a day when joy and peace will again spring forth in resurrection, life's fall season is not marred by the knowledge that winter is coming.

Of the day of resurrection Isaiah exclaimed: "Those who dwell in the dust will awake, and will sing for joy; for thy dew is a dew of light" (Isa. 26: 19, *Smith & Goodspeed Trans.*). Ferrar Fenton renders this: "Your dead shall live, your corpses rise; awake and cheer who sleep in dust, the morning's dew shall drop on you." The festive rebirth in nature aroused from its long winter's repose will be as nothing compared to the joyful delight of those who will come forth from their graves in the day of resurrection to partake of the blessings of the Kingdom. The Angel testified to the certainty of this great truth in the advice given to Daniel: "Go and wait for the end; you shall rest in the grave and then rise to enjoy your share at the end of the days" (Dan. 12: 13, *Moffatt Trans.*).

For all who are able, in the Spirit of the Lord, to say "Abba, Father," there need be no fear of evil when life's journey here below draws to its close, for, as pointed out in Revelation 14: 13, John was commanded: "Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

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THE MARCH OF HISTORY

France's Economic Crisis

FRANCE IS on the verge of an economic crisis that may bring about a nationwide breakdown and, if this occurs, its reverberations will be felt around the world. The question is being asked in Britain: What good is NATO if France, which is its geographical center, falls apart? The economic collapse of France will affect the entire free trade area and all of the plans for Europe as a bulwark against the aggression of World Communism will go out the window. As the situation becomes more acute, will France turn to the printing press for more funds? Such a move can do no more than stave off the day of reckoning for a little while, for that road will end in ultimate economic chaos as history has so often proved.

What is essential for us to recognize is that the power, prestige and might of pre-war Europe have been completely broken. As pointed out in "Broken to Pieces," DESTINY for November 1954:

"Failure dogs the steps of every endeavor to rebuild the military strength and power of the European nations."

The reason given was that Daniel's prophecy makes it plain that the military, political and economic might of Continental Europe would be broken to pieces when, as the result of world conflict, the feet of the image representing the Babylonian Succession of Empires,

would be smitten. As stated in the above-mentioned article:

"World War II ended in 1945 with the unconditional surrender of Germany, which reduced to impotency the political and military might of the Axis Powers. It soon became apparent that the nations of Continental Europe were broken to pieces, never to rise again to their former status and vigor. The end of the political and military power of the Babylonian Succession had come; its Seven Times lease of opportunity, which had been Divinely granted, had expired (see "End of Gentile Rule," *Documentary Studies*, Vol. I, p. 139*).

"World War I alerted the watchful that a definite change of times was soon to be made manifest. This was confirmed one hour (15 years) later when, in 1929, the judgment pronounced upon the Babylonian economic structure began to fulfill its function according to the Divine decree. This was signalled by the Wall Street Crash of that year. World War II intensified the breaking-up process and the aftermath of that phase of war instituted the grinding-to-powder aspect of judgment from which the present European economy will never recover

"While the process of grinding to powder has been moving toward its climax in Europe, Soviet Russia has been preparing, with her satellites, to assume the authority and rule formerly exercised by Babylon."

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Three years have passed since these observations were made and the Kremlin has moved forward with subtlety to assume leadership wherever possible, filling the vacuum created by the declining power in the West. France's precarious economic situation is hastening the economic debacle that will fulfill Daniel's description of the grinding process that will leave Continental Europe prostrate. The winds of war will scatter the remaining chaff of European empire greatness in accordance with Daniel's prediction through coming Soviet military moves. As pointed out three years ago:

"No amount of support militarily or diplomatically has changed the situation or brought Europe any nearer to the day of restoration."

Present conditions throughout France confirm the accuracy of this appraisal. Events shortly will also confirm the accuracy of the words of Daniel the Prophet who predicted the impossibility of restoring that which has already been broken to pieces. Instead of such a restoration, the Angel informed Daniel that what remains of Continental Europe is to be ground to powder and the winds of war will blow it away; that is, bring complete destruction upon the military, political and economic activities of man which have been responsible for so much distress, misery, poverty and bloodshed from generation to generation.

Night of Alarm

EARLY IN the morning of November 3, 1957 Soviet Russia announced the launching of Sputnik II. This time the satellite was carrying a dog as a passenger. The weight of the satellite was given as 1,118 lbs., or a little over half a ton. It is now circulating around the earth in one hour and forty-two minutes at an estimated height of 1,062 miles.

This conspicuous evidence of a marked advancement in Soviet science is significant enough, but even more important is its demonstration of the accuracy of the Divine timetable as set forth in DESTINY for October 1957 (see The Time of Transition Chart, p. 236). November 3, 1957 marked the beginning of the second hour of the Second Watch of the Night of Alarm which began on October 16, 1956 and extends to December 11, 1959. With the passing of each hour of this Night of Alarm, transpiring events are justifying the designation of this 1,152 days as a period of trumpet and alarm. Beginning with the first hour, the following events have punctuated the first four hours of this night.

First Watch

First hour began October 16, 1956. This was the start of the Egyptian crisis leading to the Israeli attack in the Sinai Peninsula and the British and French invasion of the Suez Canal Zone.

Second hour began January 19, 1957. On that date the Soviet-Chinese communique was issued, opposing the Middle East Eisenhower Doctrine.

Third hour began April 25, 1957. The U. S. 6th Fleet sailed to the Eastern Mediterranean to preserve the independence of the kingdom of Jordan.

Second Watch

First hour began July 30, 1957. Increase in tempo of events in the Middle East as Soviet Russia tested Western reaction in the Oman revolt and through arms build-up in Yemen and Syria.

Second hour began November 3, 1957. The launching of Sputnik II and the publication of Marshal Zhukov's "confession" both occurred on this date, the first event four days ahead of the originally-scheduled launching date (November 7, 1957). Also, immediately thereafter there was a very noticeable step-up in the activities of so-called unidentified flying objects.

It is important to observe that not only are the hours of the passing of this night marked by outstanding events, but that a careful tabulation of the divisions of each hour into quarter-hour and half-hour intervals yields interesting information. November 27, 1957 will mark one quarter of an hour from the beginning of this second hour of the Second Watch of this Night of Alarm. This date, November 27, is also 10 x 666 days after September 3, 1939, the beginning of World War II. One half-hour from November 3, 1957 will bring us to December 21, 1957, the winter solstice of this year. It will be well to watch what transpires as we approach the quarter and half-hour intervals of each of the remaining hours of this night, for the trends which are being established will indicate much to all those who are watching, by which they may gauge the importance of future developments.

Dangerous Control

SCIENCE HAS created a device that can flash a message in front of one's face so swiftly that the eye does not see it, yet the message is impressed upon the mind. This device was tried out as an advertising medium on a theater audience. As reported:

"Forty-five thousand people sat watching movies in a New Jersey theater over a six-weeks period this year. There were mysterious migrations by the audiences toward the popcorn and soft drink stands in the lobby. Popcorn sales rose 57.7 per cent during the six weeks."

There was a device on the movie camera projector flashing onto the screen at intervals of five seconds or so a commercial urging the audience to eat popcorn. The commercial ran continuously throughout the feature film and the shorts.

The sinister aspects of such a mechanical appliance in the hands of subversives is frightening. Used on television, millions could be influenced by suggestions which could be disastrous to the peace of our people and the orderly process of righteous government. Control of the mass mind by a few could bring about the subjection of a nation to a degree of tyranny that no dictator of the past has ever been able to establish over a subjugated people.

The fact that science has now produced a device that could be the means of influencing the masses simply adds more evidence to substantiate the fact that we are living in very critical times. It is suggested that this piece of apparatus should be placed under government control, but a government of men bent

on perpetuating themselves in office could use this equally as well for sinister purposes, for today no government of men can be trusted. The newspaper report of this accomplishment in the sphere of thought control concludes with a trenchant observation:

"This subliminal projection may be thought of in terms of popcorn and soft drinks, or in terms of how Adolf Hitler might have put it to use."

Man's unlocking of the secrets of nature in the splitting of the atom and in the many devices that ingenuity and invention are now placing in the hands of the human race gives further emphasis to our Lord's statement:

"Except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." (Matt. 24: 22.)

The acceleration of events emphasizes the importance of the statement that for the sake of the elect, *i.e.*, the righteous or chosen ones, there is an end point to it all. Through Divine intervention the powers of evil and their ability to cause unrestricted destruction, not only in the physical but in the mental realms as well, will be abruptly halted when the Lord moves to destroy those who are undertaking to destroy the earth.

Unimportant?

IN HER COLUMN in *McCall's Magazine* for September 1957, Eleanor Roosevelt, with reference to a query regarding a previous statement in which she said Adam and Eve were merely symbolical, replied:

"What difference does it make whether two people named Adam and Eve were the first people or were simply symbolic of the first people God placed on the earth? Whether God developed them one way or another seems to me rather unimportant."

The reply was based on her declared position that she does not believe that every word in the Old Testament should be taken literally. Now Mrs. Roosevelt has a perfect right to express her opinion, even though that opinion may be at variance with the facts. However, when she asked what difference it makes whether the information given in the Old Testament is factually true or not, she is challenging God Himself whose Son Jesus Christ confirmed the absolute accuracy of all that the Old Testament records. Furthermore, the genealogical tables of the Bible become spurious if there were no first Adam, the ancestor of Abraham, Isaac and Jacob, and of Jesus Christ also.

For instance, if Adam did not exist as an actual person, then the New Testament declarations based upon the fact that such an individual lived, and that his fall into temptation made redemption necessary as a result of his sins, are also meaningless.

If Eleanor Roosevelt were correct in her assumption, then Paul's statement in Romans 5: 14 that death reigned from Adam to Moses is untrue and wholly deceptive. Also, the declaration, "as in Adam all die, even so in Christ shall all be made alive" (I Cor. 15:

22), presents us with a false hope of salvation if Adam were a myth. Paul declared:

"The first man Adam was made a living soul; the last Adam was made a quickening spirit." (I Cor. 15: 45.)

If there were no first Adam who became a living soul, how can there be a second Adam through whom the graves will be compelled to give up their dead?

In I Timothy 2: 13-14 we are told that Adam was first formed and then Eve, and that Adam was not deceived, but that the woman, being deceived, was in transgression. This statement becomes nothing but silly jargon if Adam and Eve did not actually live and suffer as the result of the deception practiced by Satan. Is this, after all, the objective of those who undertake to tear out by its roots the premise upon which the record of the Scriptures rests where the salvation of mankind through our Saviour, Jesus Christ, is concerned?

While there are many references to Adam in the Old Testament proving him to have been an actual historic person, these are not commented upon here in favor of quoting from the New Testament to show that discounting Adam's existence will invalidate the redemptive work of Jesus Christ Himself as set forth in the New Testament records. Eleanor Roosevelt may have a wide public hearing through her published columns, yet, based upon Solomon's discerning observation that the knowledge of the Lord is the beginning of wisdom, her understanding proves to be most faulty and her reasoning bereft of spiritual perception. When she declares that the information contained in the Word of God as it is written is unimportant, she is risking the very serious offense of trampling Divine revelation underfoot.

Unfriendly Silence

MAJOR David G. Simons, an air force physician, spent more than a day 19 miles above the earth last August in a small gondola below a 200-foot round helium-filled balloon. He spoke of the loneliness he felt on the rim of the stratosphere, for the "silence was like nobody ever experiences on earth." He characterized it as a definitely "unfriendly realm" in which there was "absolute silence."

Unfriendly! Why? Could it be that, unknown to the Major, he was actually sensing the very presence of the prince of the power of the air whose realm he had temporarily invaded! The Scriptures inform us that Satan is the prince of the power of the air (Eph. 2: 2). The air is recognized as the region in which malicious spirits dwell, all of whom are under the direction, command and influence of Satan, their chief. Jesus said:

"I beheld Satan as lightning fall from heaven." (Luke 10: 18.)

After Satan's expulsion from the heavenly realm, he took up his abode in the vicinity of the earth. In the Book of Job we find him declaring this to be a fact when the Lord asked him from whence he came. He replied:

"From going to and fro in the earth, and from walking up and down in it." (Job 1: 7.)

The very motions that Satan attributes to his movements make the air the most convenient medium through which he could travel. The Septuagint translates the statement in Job as follows:

"Having gone round the earth, and roved the whole of it under heaven."

The Chaldee rendering states:

"I am come from going round the earth to examine the works of the children of men; and from walking through it."

Soviet Russia hopes to perfect a Sputnik to become an eye to observe all that takes place on this globe. Satan long ago recognized the tremendous superiority he would acquire over men from his vantage point above the earth as he watched the works of men in his journeys around the globe. Therefore, as the prince of the power of the air, that is his realm. Major David G. Simons undoubtedly did not take this fact into consideration; nevertheless, he was made aware of the unfriendliness of his surroundings in the hours he spent on the rim of the stratosphere. Paul wrote very plainly about the evil satanic power and its widespread influence:

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high [that is, heavenly] places." (Eph. 6: 12.)

Knowing these Scriptural facts, it would have been surprising if Major Simons had found his brief stay in the region above the earth other than unfriendly.

Is it possible that men are causing such disturbances in the expanse of the heavens above us in which the Rephaim move that "the Shades are coming to birth" (see Isaiah 26: 19, *Smith and Goodspeed Trans.*)? With the launching of Sputnik II unidentified flying objects became very active and many appearances were cited. Is this an indication of increased hostility on the part of the forces of evil as man undertakes to invade their domain? Time will shortly give its answer.

Penalizing the Thrifty

MUCH is being done by the United States government to care for those who reach the age of retirement, but what of those who continue to work after they have reached the age of 65 so that, through their own labors, they may go on providing for themselves without calling upon the government for aid? The fact that they prefer to continue to be self-supporting raises the question: Why should they continue to be taxed to support others who, after reaching 65 and are as able to labor as they, retire under the provisions of the government's social security program? Why not grant income tax relief to all who reach age 65 as an incentive for them to continue to be independent of government hand-outs?

A move to lift the burden of income taxes from the shoulders of all who have passed the age of retirement would furnish a strong inducement to many who now

retire to continue to be self-supporting. Actually this would be of financial benefit to the government and an equitable adjustment in behalf of those who wish to continue in a gainful occupation.

It is time that a government that purports to evince so much concern over social security for some of its citizens should give equally thoughtful consideration to what would best assist those who would like to go on earning their own living after they reach 65 years of age. We are acquainted with many able-bodied and capable individuals who have retired to collect social security who, having the above-suggested incentive of income tax exemption, would still be working. The money they would pay in income taxes would be more than offset by the saving in social security payments by the government. Actually we are creating a nation of dependents, destroying incentive and penalizing those who do not prefer to become idle in order to collect a government bounty.

Secondhand

USUALLY one takes something secondhand only because it is impossible, for various reasons, to obtain it at first hand. But many are compelled against their personal wishes to become secondhand smokers, all because of the impossibility to find public places free from air contaminated with tobacco fumes. A very thought-provoking article, titled "The Revolt of a Secondhand Smoker," appeared in the *Christian Herald* for September 1957.* It is almost impossible to keep any given place free from an odor which is extremely offensive to the nonsmoker as the writer of the above article points out:

"Maybe smokers can't read signs, or maybe they just don't believe in them. They act, at times, as though prohibitory signs were an affront to their freedom-loving souls."

Commenting upon his personal plight, he observes:

"Friends, chance acquaintances, total strangers — all seem to conspire to make me smoke. Every time I am with a group of people smoking, I think of the cigarette ad inquiry: 'Do you inhale?' Yes, I do. I have to breathe. But, often, the only air available in my immediate vicinity is smoke-filled. So, I'm a smoker — secondhand."

The writer then points out that wherever he goes, even when he sits down in a restaurant, the smoke from the next table has a way of finding its way over to him.

Questionnaires were sent out to ascertain whether nonsmokers in general really object to tobacco smoke? The answers were most interesting and should cause the smoker to remember that the long-suffering nonsmoker has some rights also. In the questionnaire 82% declared smoking to be disagreeable to them; 41.7% got a headache; 12% a feeling of dizziness; 12% became nauseated, while 1.5% had heart palpitations; 41.7% suffered irritation of nasal and bronchial area,

*Reprints of this article may be secured from the *Christian Herald* Reprint Dept., 27 East 39th Street, New York 16, New York. 4 for 25 cents; in lots of 100 or more, 5 cents each.

while 76% felt they must get out into the fresh air as soon as possible.

What if the nonsmoker were to do something that was as disagreeable and caused as much physical irritation, even sickness, for the smoker? Would he take it as resignedly as the nonsmoker takes the smoker's smoking? We doubt it very much as evidenced by the irritation manifested by many smokers when confronted with an objection to their smoking. Rather than being in the minority, over 50% of our population, according to statistics, are nonsmokers. The author of the above-mentioned article contends:

"We nonsmokers just can't enjoy the smell of smouldering dry leaves, be they toasted, apple-honeyed, or otherwise adjec-tively treated by advertising word wizards. Silly, perhaps, but we like to breathe plain, fresh air. There's not a cough in a whole prairie full of it."

Nonsmokers have been dilatory about protesting against smoking according to the above author, who states that he has not met a nonsmoker who has ever written a letter of protest in order that nonsmoking areas be made free from smoke as they once were. He closes his article with the following statement:

"I'm for peaceable settlement of the problem, but I don't want it to be forever the peace of capitulation. I'm for freedom for everyone — including myself. To my smoking friends, I say: Your liberty ends where my nose begins."

The Bible speaks of establishing the Kingdom in all its perfection and Jesus declared that all things that offend will be gathered out of it (Matt. 13: 41). Surely there will be no trading in harmful drugs of any kind, nor will narcotics or stimulants be used in any form. The stench of stale tobacco smoke will not mar the fragrance of the flowers that will bloom in abundance in that day, for the air will be free from every kind of contamination. When righteousness fills the earth as the waters cover the sea, nothing will hurt or harm or defile the perfection of that new order.

Coming True?

RECENTLY it has been recalled to mind that when Karl H. von Wiegand, eminent foreign correspondent, sent a dispatch from Rome dated May 28, 1950, he said that the report was being spread through Soviet and other Communistic channels in the Soviet East German Republic (reports which had reached certain quarters in Rome) that the battlefield will be the United States, not Western Europe, if war comes.

Commenting upon this dispatch in *DESTINY* for July 1950, we referred to George Washington's vision which was originally published in 1859, before the Civil War. It was presented in *DESTINY* for the first time in July 1931 and again in August 1940.* Then, ten years later, in *DESTINY* for July 1950,** in connection with comment upon von Wiegand's dispatch from Rome, it was again published under the title, *A Vision Coming True?* It was pointed out that von Wiegand's dispatch brought to mind the warning given by the father of our country as he recounted his experience when he was given a vision showing that the United States would become a great battlefield as the result of three

great perils which would come upon the Republic. It is familiarly known as "George Washington's Vision at Valley Forge," in which there was vividly portrayed for him the outcome of the War of Independence, the expansion and growth of this great people of the United States, the civil strife in the conflict between the North and the South and finally a third great struggle in which the United States would face almost the whole world arrayed against it.

The first peril was fulfilled when the War of Independence took place, the contestants coming from Europe as it was shown to him in vision. The second peril was fulfilled when the Civil War broke out, which caused so much bitterness between the North and the South, intensified by the injustice of the reconstruction period. In this second conflict George Washington saw the ill-omened specter arising from Africa, and the issue involved had to do with the men and women of the colored race who were forcibly taken from Africa and sold as slaves in the United States.

In the third great peril George Washington saw the forces arrayed against the Republic arising from Europe, Asia and Africa and joining together as they moved to destroy the republic. Washington described what he saw as follows:

"Then my eyes beheld a fearful scene: From each of these countries [Europe, Asia and Africa] arose thick, black clouds that were soon joined into one. And throughout this mass there gleamed a dark red light by which I saw hordes of armed men, who moved with the cloud, marching by land and sailing by sea to America, which country was enveloped in the volume of the cloud. And I dimly saw these vast armies devastate the whole country and burn the villages, towns and cities that I had beheld springing up. As my ears listened to the thundering of the cannon, clashing of swords and shouts and cries of millions in mortal combat, I again heard the mysterious voice saying, 'Son of the Republic, look and learn.' When the voice had ceased the dark shadowy angel placed his trumpet once more to his mouth and blew a long and fearful blast.

"Instantly a light as of a thousand suns shone down from above me, and pierced and broke into fragments the dark cloud which enveloped America. At the same moment the angel upon whose head still shone the word 'Union,' and who bore our national flag in one hand and a sword in the other, descended from heaven, attended by legions of bright spirits. These immediately joined the inhabitants of America, who, I perceived, were well-nigh overcome, but who, immediately taking courage again, closed up their broken ranks and renewed the battle. Again, amid the fearful noise of the conflict, I heard the mysterious voice saying, 'Son of the Republic, look and learn.' As the voice ceased, the shadowy angel for the last time dipped water from the ocean and sprinkled it upon America. Instantly the dark cloud rolled back, together with the armies it had brought, leaving the inhabitants of the land victorious."

Washington then beheld villages, towns and cities springing up again in preparation for the establishment of a new order of righteousness throughout the land.

In years past it was somewhat puzzling to note that the third peril in Washington's vision described civil

(Continued on page 282)

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THIS BLIND AGE

By C. R. Dickey

EVERY PERIOD of upheaval and destruction recorded in Biblical history was preceded by an era of blindness in regard to Divinely-revealed truth and its inherent obligations. It was so in the days of Noah.

Noah's contemporaries were not in darkness as to the will of God, for it had been made known to them just as it had to Noah. The total blindness and depravity which characterized their era was due to the delusion that they could defy God's specific commands with impunity. This fateful error spread until the day of reckoning — then there was no recourse. The Lord said, "I will destroy man whom I have created from the face of the earth" (Gen. 6: 7). However, there was one notable exception: "But Noah found grace in the eyes of the Lord" (Gen. 6: 8). After that, the deluge!

Another blind age of far-reaching consequences began during King Solomon's reign over all Israel. Solomon received from his father David a kingdom already united and prosperous. For a time he not only maintained the standard of his father, but by the genius of his own personality, his wisdom and dedication, he led the kingdom to still greater heights of wealth and renown. "So King Solomon exceeded all the kings of the earth for riches and for wisdom. And all the earth sought to Solomon, to hear his wisdom, which God had put in his heart" (I Kings 10: 23-24).

Although the division of the kingdom and the scattering of its people did not occur until after Solomon's death, it was he who undermined the foundation of Israel's Divine law and faith for generations to come. First, Solomon defied God's basic law of segregation in Israel. Read the sordid story in I Kings 11, and note that it begins only five

sentences after the remarkable tribute to the king quoted above from the tenth chapter of I Kings. The proximity of two such contrasting pictures of a man seem to emphasize the short span which may lie between an hour of triumph and the day of ignominious defeat. Solomon's violation of God's law of racial segregation is recorded in the first two verses, and reads as follows in Dr. James Moffatt's translation:

"Now king Solomon was a lover of women; he had seven hundred royal wives, and three hundred mistresses. He married many foreign women — Moabites, Ammonites, Edomites, Phoenicians, and Hittites — belonging to nations against whom the Eternal had warned the men of Israel, 'You must not mix with them, nor let them mix with you, for they will be sure to seduce you to follow their gods.' Solomon clung to these women in love."

Next, Solomon is charged with departing from faith in the true God to whom he had prayed with such fervor and devotion at the dedication of the temple. The record of Solomon's defection continues with facts so shocking as to seem almost incredible. The Moffatt version reads:

"When he grew old, he had no undivided mind for the Eternal, his God, as his father David had; his wives seduced him to follow foreign gods. Solomon did what was evil in the eyes of the Eternal; he did not follow the Eternal faithfully, as his father David had done. For he put up shrines for Astarte, the goddess of the Phoenicians, and for Milkom, the detestable idol of the Ammonites, and for Kemosh, the detestable idol of Moab, on a hill to the east of Jerusalem. He did the same for all his foreign wives, burning incense and offering sacrifice to their gods."

It is written, furthermore, that the Lord was angry with Solomon for his defiance of the God of Israel, "who had twice appeared to him

and given him this order, that he was not to follow foreign gods." Nevertheless, Solomon continued his rebellious course and unwittingly sealed the fate of his beloved kingdom; for God said of his evil decision:

"Since this is your mind, since you have not obeyed my compact and the rules I laid down for you, I will tear the kingdom from you and give it to your servant." (I Kings 11: 11, *Moffatt Trans.*)

What madness possessed the soul of Solomon! What blindness engulfed his mind and heart as he dared to defy God's racial law and build altars for the worship of false gods! Solomon's one-man "united nations" and "fellowship of faiths" led to his own undoing and, eventually, to the breakup of the once glorious Kingdom of Israel.

When Jesus came to visit and redeem His people, He found them scattered and steeped in spiritual blindness. At that time a small segment from the former Judah kingdom occupied Palestine. This fact is generally known. But it is equally important to know that the *main body* of the covenant race, from both Judah and the northern kingdom of Israel, had been in the process of migration from their captive lands, and were then living in various centers all the way from Babylon to Asia Minor, and on westward across the mainland of Europe to the British Isles.

In the thirteenth chapter of his Gospel, Matthew tells how Jesus sat by the seaside and spoke to great multitudes in parables. Then the disciples came and asked why He spoke to the people in parables.

"This is why I speak to them in parables," Jesus replied, "because for all their seeing they do not see and for all their hearing they neither hear nor understand. In their case the prophecy of Isaiah is being fulfilled:

You will hear and hear but never understand,
 You will see and see but never perceive,
 For the heart of this people is obtuse,
 Their ears are heavy of hearing,
 Their eyes they have closed,
 Lest they see with their eyes and hear with their ears,
 Lest they understand with their heart and turn again for me to cure them."

(Matt. 13: 13-15, *Moffatt Trans.*)

Commenting on the Scriptures some years ago, David Dickson wrote:

"Obstinate maintainers of false doctrine and of corrupt traditions, enemies to Christ and His disciples, are given over of God, and are worthy also to be given over, and let alone by men; that is, fellowship is not to be kept with them. Where the teacher and people follow mere traditions in religion, and not the rule of God's Word, the leaders and they that are led are both blind. The following of false teachers and blind guides will not be an excuse before God for people to plead immunity; but seeing none should follow any man, but as that man follows the Lord, the blind guide and the blind follower shall both perish, if they hold on in their wrong way."

The most scathing language in all the Scriptures was used by Jesus in His denunciation of the blind leaders who opposed His every word and step. Let those who think He spoke only soft, sweet words read all of Matthew's twenty-third chapter and note the authority and finality in His statements. Here are a few of them, lest we forget:

"But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven again men: . . . ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. . . . Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? . . . Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? [Ferrar Fenton: 'the fury of hell.']. . . Verily I say unto you, All these things shall come upon this generation. . . . Behold, your house is left unto you desolate."

Thus ended the generation that sought to put out the Light of the world by crucifying the Lord of life

and glory — sinful man's only Saviour and wandering Israel's Redeemer. Fortunately for us, the atrocious deeds of evil men are powerless to stop the onward march of God's plan for His people. The death of Jesus ended, not in defeat, but in the wonder of His Resurrection and the inauguration of a new, world-changing Christian Age. This marvelous era is to culminate in the personal return of Christ as King, according to the angel Gabriel's statement to Mary:

"... and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." (Luke 1: 32-33.)

What, now, shall we say of the present state of affairs in the modern house (or nations) of Jacob, to whom Christ gave the custody of the Kingdom of God when He took it from official Jewry? (Matt. 21: 43.) Despite the Gospel's shining light for almost twenty centuries, the condition is blindness, deplorable blindness. In fact, Christians of the western world are so blind today that they do not even suspect that they are God's chosen Israel. They are wholly ignorant of plain statements in Jeremiah, Hebrews, and elsewhere, which declare that the New Covenant, like the Old, was made with the house of Israel. (See Jer. 31: 31-34; Ez. 37: 26; Heb. 8: 8-12; 10: 15-17.) One must be blind indeed when he cannot see that, *if we were not the true Israel of the covenants, we would not be the leading Christian peoples of the world today.*

Jesus, the Saviour and Redeemer, came to a remnant of Israel in Judea, as the prophets had written centuries before. To the faithful few who received Him, Jesus gave the great commission to go forth as His witnesses and take the Gospel to all the world. But note particularly that He had already laid upon His disciples the necessity of taking the Gospel *first* to the wandering Israelites in other lands, the beloved sheep of His pasture. For love of them, Jesus said to His disciples:

"... but go rather to the lost sheep of the house of Israel. . . . I am not sent but unto the lost sheep of the house of Israel." (Matt. 10: 6; 15: 24.)

The apostles understood what Jesus meant by "the lost sheep." He was not referring to Jewry, but to the dispersed multitudes of all the Israelitish tribes. That they so interpreted His meaning is evidenced by the fact that soon after His Resurrection and Ascension, when the great missionary enterprise began, they went immediately to various centers in Asia Minor and Europe, where the "twelve tribes" were "scattered abroad." (See James 1: 1; 1 Peter 1: 1-2.) These people never returned to Palestine after the Captivities. They were never called Jews. They were so blinded by their pagan surroundings that they had forgotten they were Israel (Hosea 1 & 2), and sometimes referred to themselves as Gentiles, exactly as their Christian descendants are doing now.

It was customary in the time of the apostles to call any uncircumcised person "a gentile." In that sense the twelve tribes scattered abroad were "gentiles," for they were then, and remain to this day, an uncircumcised people. Paul's Epistle to the Romans cannot be elucidated until one learns that it was written to Israelites who, in the main, had lost their identity and become paganized. Doubtless Paul and Barnabas had this meaning in mind when they said to the Jews at Antioch in Pisidia:

"It was necessary that the word of God should first have been spoken to you [a Judah segment of Israel]: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." (Acts 13: 46.)

The woeful plight of Anglo-Saxon-Celtic peoples at the present time is the direct result of ignorance concerning their Israel lineage and heritage. For some years now the two great Christian nations, the United States and Britain, have been surrendering their leadership in world affairs to Zionist Jews, in the foolish belief that these anti-Christian schemers are God's chosen people. What a break for international gangsters who are taking full advantage of the situation! Masquerading as the holy people of the Bible — and recognized as such by the leaders and laity of Christian Churches — they are getting away with every conceivable type of lying

propaganda and usurpation all over the globe. Unless Christians wake up and wrest control of government and finance from the hands of these destroyers, they will soon be writhing in the coils of a world-wide satanic dictatorship.

Isaiah gives a vivid picture of conditions in Christian Israel lands at the present moment. In chapter 42 we read:

"Who is blind, but my servant? Or deaf, as my messenger that I sent? . . . But this is a people robbed and spoiled; they are all of them snared in holes, and they are hid in prison houses: they are for a prey, and none delivereth; for a spoil, and none saith, Restore. Who among you will give ear to this? Who will hearken and hear for the time to come? Who gave Jacob for a spoil, and Israel to the robbers? Did not the Lord, he against whom we have sinned? For they would not walk in his ways, neither were they obedient unto his law." (Isa. 42: 19-24.)

Make no mistake about it, the circle of the serpent is about ready to close on free men and Christian civilization. Have we waited too late to join hands in resistance to this deadly peril? It may be that only the intervention of God can save us now, though He will not hold us guiltless if we make no effort to save ourselves.

The oppressed people of all nations have looked hopefully to the Christians of the United States and Britain for wisdom and guidance, but our leaders have failed them as totally as Solomon failed the kings of the earth in his time. Moreover, they have missed the mark on the same issues that led to Solomon's downfall; namely, departure from the true faith in God, which led, inevitably, to the repudiation of His unchanging fundamental laws.

Jesus did not revoke any of the basic laws which God ordained for His Kingdom in Israel. *One of these laws is racial separation.* It has not been altered "one jot or one tittle" by Christ and His Gospel. "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill," Jesus declared. Only the old ordinances of worship through animal sacrifice were abolished by the New Covenant. God's laws for the nations of Christian Israel stand impregnable, awaiting our recognition, obedience

and fulfillment. Accepting Christ as Saviour does not license one to violate any of God's established laws or commands; on the contrary, a Christian is all the more obligated to respect and obey them, as Jesus explained in Matthew 5: 17-22.

It is well to remember that spiritual decline, due to loss of faith in the verity of God and the Bible, always precedes national decline; hence, the former condition is a cause and the latter is an effect. The seeds of subversion were sown in the theological seminaries of Europe and America in the nineteenth century, and blossomed into the "social gospel" of the twentieth, before the theories of Karl Marx became a serious threat to the stability of western nations. This fact is corroborated by Herbert A. Philbrick, former FBI agent, when he says, "There are more names of ministers than any other profession on the list of Communist supporters in this country." As a result, the church took the road to ruin first, and the nation followed.

Sometimes people wonder why the educated and well-to-do are always in the forefront of socialistic projects. It is to be expected, if one judges by the past history of our race. In every period of decline in Israel, the officials, the prominent, the educated, have been notoriously blind and stupid. Isaiah, writing of an evil time, disclosed the root of their troubles: "For the leaders of this people cause them to err; and

they that are led of them are destroyed" (9: 16). Malachi also reveals treachery on the part of leaders in his time:

"For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts. But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts. Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law." (Mal. 2: 7-9.)

The utter confusion which prevails among all our people — rich, poor, educated, unlearned, politician, preacher — at the present moment cannot be more aptly described than in the following striking statements found in Isaiah 29: 9-12:

"Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned."

The plight of the willful blind — those who reject light and truth by choice — finds adequate expression in the lines below:

"The deaf may hear the Saviour's voice,
The fettered tongue its silence break;
But the deaf heart, the dumb by choice,
The laggard soul that will not wake,
The guilt that scorns to be forgiven,
These baffle e'en the spells of heaven."

Paradoxically, this present age, which has received the greatest light, is also the age of greatest blindness. Consequently, the warning words of Jesus the Christ should be of special significance to our generation. "If therefore the light that is in thee be darkness, how great is that darkness! . . . Can the blind lead the blind? Shall they not both fall into the ditch?"

Why We Wait

"When Adam sinned and death was decreed against those who should be born, then the multitude of those who should be born was numbered, and for that number a place was prepared where the living might dwell and the dead might be guarded. Before, therefore, the number aforesaid is fulfilled, the creature will not live again (for My spirit is the creator of life), and Sheol shall receive the dead. And, again, it is given to thee to hear what things are to come after these times. For truly My redemption hath drawn nigh, and is not far distant as aforetime." (The Apocalypse of Baruch, Chapter 23, Verses 4-7.)

Month By Month ·

by A. R. H.

ONE OF THE insistent demands of modern civilization is for more power in terms of electrical energy and atomic power. All over the world we see signs of the construction of bigger and better power houses or generating stations. The cost of erecting these installations, for the generation of energy, runs into fabulous figures, yet the work is energetically carried out because it is known for certain that, by doing the necessary work, the desired result will be attained.

Most people feel instinctively that the churches should be power houses, or "generating stations," for the production of spiritual power. Prayer is the greatest force in the world, yet we hear little from the churches about the power of prevailing prayer. Why is this?

One reason is that in striving to court the favor of the people the churches have lost sight of their true objective which is to create a force which has an activating impact upon the minds of the majority. In the very act of pandering to popular opinion instead of dominating it, the churches fail to enliven the mass which needs to be stirred and shaken out of its natural lethargy. As a consequence the churches have ceased to perform the vital function as a spiritual catalyst which they were designed to fulfill.

A Shield of Propitiation

In the Apocrypha (Wisdom of Solomon 18: 21-25), a vividly dramatic account is given of the manner in which Moses, "bringing the shield of his proper ministry, even prayer," succeeded in bringing calamity to an end. In the days of Judas Maccabeus also, Onias, a former high priest, "holding up his hands, prayed," in a time of dire national emergency, with miraculous results (see II Maccabees 15: 7-27). In spite of the fact that, as a born leader of men, Judas was able to stir up the minds of the people, as it is recorded: "Thus he armed every one of them, not so much with defence of shields and spears, as with comfortable and good words," yet this psychological conditioning, or incitement, alone was not sufficient and it was the intercession of the high priest Onias which proved decisive.

These and other passages of Holy Scripture, relating directly to the power of invocation and prayer, would repay intensive study by all who profess and call themselves Christians in these critical days. That wisdom is better than strength is confirmed in the profoundly significant incident recorded in Ecclesiastes 9: 14-15, which maintains:

"There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it. Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man."

Wisdom as a Weapon

In their worship of material might, world statesmen speak continually of acquiring what they like to call "the ultimate weapon," by which they mean a triumph of scientific technical achievement which will place at their disposal a bigger "better" bomb than that possessed by anyone else. But the ultimate weapon of intercessory prayer is ever to hand for instant use if only they had the sense to seek God and use it. Indeed, as the author of the "poor wise man" incident in Ecclesiastes truly observes: "Wisdom is better than weapons of war." It may take more than a miracle to make the leaders of our modern materialistic civilization believe this. But the coming visible manifestation of the heavenly hosts of the Lord, led by the Lord of Hosts, will demonstrate the fact to be not fantasy but reality. Meanwhile, as Ecclesiastes concludes: "Nevertheless, the poor man's wisdom is despised, and his words are not heard."

An Economic Exodus

Although the threat of an Atomic Armageddon is hanging over our heads, the immensity of that impending calamity is so vast that the average person feels totally unable to grasp its implications. What is a pressing problem is how to cope with the chaotic conditions which accompany the prophetic process, described by David Davidson as being "the exodus of Christian Civilization from economic bondage."

The Exodus from Egypt of 1491 B.C. was a great liberating movement, but its successive phases presented recurring problems at every stage of the journey from the land of Goshen to the final entry into the land of promise flowing with milk and honey.

In his famous history, Josephus gives a vivid account of the nature of these problems and the methods used by Moses, as leader of the people, to overcome them. The principles which Moses used are equally applicable to the solution of the problems which confront us, individually and nationally, during the economic exodus we are going through today. Owing to the penetrating character of the observations made by the historian, we present the following extracts from Josephus in full.

Recovery of Freedom

Thus, Josephus describes the eve of the Red Sea crossing:

"When the Hebrews therefore were neither able to bear-up, because they wanted provisions, nor saw any possible way of escaping; and if they should have thought of fighting they had no weapons; they expected a universal destruction unless they delivered themselves up to the Egyptians. So they laid the blame on Moses and forgot all about the signs that had been wrought by God for the recovery of their freedom,

and this so far, that their incredulity prompted them to throw stones at the prophet, while he encouraged them and promised them deliverance; but they resolved that they would deliver themselves up to the Egyptians."

It is a trite saying but true to say that often the darkest night precedes the dawn. In homeopathic medicine an aggravation of symptoms often accompanies the application of a remedy, but this is in itself a sign that the remedy is at work. Like the Hebrews of ancient times we need to realize that often things appear to get worse at the moment when they are actually changing for the better, and not be so foolish as to be dismayed by the fact.

The Way Out

Josephus continues his brilliant analysis as follows:

"So there was sorrow and lamentation among them who had nothing but destruction before their eyes while they were encompassed with mountains, the sea and their enemies, and discerned no way of flying from them. But Moses, although the multitude looked fiercely at him, did not however give over the care of them, but despised all dangers out of his trust in God, Who, as He had afforded them the several steps already taken for the recovery of their liberty, which he had foretold them, would not suffer them to be subdued by their enemies, to be either made slaves or be slain by them. And standing in the midst of them, he said: 'It is not just of us to distrust even men, when they have hitherto well managed our affairs, as if they would not be the same men hereafter; but it is no better than madness, at this time to despair of the providence of God, by Whose power all those things have been performed, which He promised, when you expected no such things.'

Difficulties Otherwise Insurmountable

"When we are in the utmost distress, as you see we are, we ought to hope rather that God will succor us, by Whose operation it is that we are now encompassed within this narrow place, that He may deliver us out of such difficulties as are otherwise insurmountable, and out of which neither you nor your enemies expect that you can be delivered, and may demonstrate His own power and His providence over us."

There is an important point here to notice. How can Divine power be demonstrated except by being put to the test? How can the power of God be demonstrated as being a reality over us unless we ourselves at the time are under the pressure of test conditions? Like the greater crisis of Armageddon itself, the exodus from economic bondage is a Divinely-directed operation. Despite outward appearances, everything is under control.

A high peak of exposition is reached by Josephus in giving his inspired account as he continues:

"Nor does God give his help in small difficulties (only) to those whom He favors, but in such cases where no one can see how any hope in man can better their condition. Depend therefore upon such a protector as is liable to make small things great and to show that this mighty force against you is nothing but weakness. And be not affrighted at the Egyptian army, nor do you despair of being preserved, because the sea before and the mountains behind afford you no opportunity of flying [fleeing]; for even these mountains, if God so please, may be made plain ground for you and the sea become dry land."

God's Work Altogether

"When Moses was come to the sea-shore, he made supplication to God and called upon Him to be their helper and assistant, and said: 'Thou art not ignorant, O Lord, that it is beyond human strength and human contrivance to avoid the difficulties we are now under; but it must by Thy work altogether to procure deliverance. We despair of any other assistance or contrivance and have recourse only to that hope we have in Thee; and if there be any other method that can promise us an escape by Thy providence, we look up to Thee for it. And let it come quickly and manifest Thy power to us; and do Thou raise up this people unto a good courage and hope of deliverance, who are deeply sunk in a disconsolate state of mind!'

Salvation Divinely Determined

"We are in a helpless place but still it is a place which Thou possessest; still the sea is Thine; the Mountains also that enclose us are Thine; so that these Mountains will open themselves if Thou commandest them, and the sea also, if Thou commandest it, will become dry land. Nay, we might escape by a flight through air if Thou shouldst determine we should have that way of salvation."

The consciousness of the immanence of God, and the transcendent nature of Divine power which the prayer of Moses reveals, indicates the degree to which his own spiritual attainment was in advance of the immaturity of the people he was leading. What we need to appreciate is that here again, as in other cases, the intercession of one man was a decisive factor in making the deliverance of the many an actuality. The surprising deliverance of the Red Sea crossing and destruction of the armed hosts of the Egyptians, however, was only a prelude to the wilderness wanderings which was another ordeal bringing its own particular problems with it. Thus Josephus continues the narration:

"The Hebrews went on earnestly as led by God's presence with them and followed Moses along that Divine road and gave thanks to God for this so surprising deliverance which appeared from Him. But even after the Hebrews had obtained such a wonderful deliverance, the country was a great trouble to them, for it was entirely desert and without all sustenance for them; and also had exceeding little water; yet they were forced to travel over this country as having no other country but this to travel in.

Cheerful Reliance Upon God

"When Moses saw how much the people were cast down and that the occasion of it could not be contradicted, he was therefore in great difficulties. He therefore betook himself to prayer to God, the people being in a very desponding condition, and by fixing their attention upon nothing but their present misfortunes, they were hindered from remembering what deliverance they had received from God. As for Moses himself he cheerfully relied upon God and upon his consciousness of the care God had taken of these people. And he came into the midst of them and exhorted them not to be over-mindful of their present adversities, lest they should thereby suffer the benefits that had formerly been bestowed on them to slip out of their memories. And he desired them by no means on account of their present uneasiness, to cast those great and wonderful favors and gifts, which they had obtained of God, out of their minds, but to expect deliverance out of these their present troubles which they could not free themselves from. And this by means of that Divine providence which watched over them.

(Continued on page 286)

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RUSSIAN LEADERS are undoubtedly confident that the Western Powers will not dare to interfere with Soviet policy in the Middle East which, if successful, would give Russia complete control over European industry and commerce. It is also known that the Russian leaders wish it to be believed that they think the time may be ripe for a new approach to European political problems. The object is to cause a further relaxing of Western public opinion. What is not known either to the Russians or to anyone else is whether what they are attempting to achieve in the Middle East will lead to a local explosion before the Soviet Union is ready for the consequences. Therein lies Russia's greatest danger, but she seems constantly to convince herself that, even if that occurred, the Western Powers would waver and concede once again.

It seems to us that the issue of peace or war will undoubtedly depend on whether Russia has second thoughts and modifies her policies in the Middle East or not. All other factors, important though they may be, will prove secondary. If Russia moderates in the Middle East, world tension will be relaxed and there may be a long period without any kind of physical clash. If Russia does not moderate, then we believe a clash to be inevitable. At present, Russian policy shows no sign of modification in the Middle East. If it were to change in Europe it would be only with the object of concentration upon the Middle Eastern prize. In calculating the chances of peace or war, the sign for which to watch, therefore, is the trend in the Middle East; and, for the present, there is nothing else of similar importance. Russia could well afford to make concessions in Europe provided that she gained control of the Middle East, which would automatically give

Russian tests of Western reactions have already been made over Egypt and the Suez Canal and over Oman, and are being made in the Yemen. Turkey is intended to apply another test. In the case of Egypt and the Canal, Russia immediately withdrew from the military — as distinct from the diplomatic — scene as soon as the Anglo-French intervention took place. She flew hundreds of her key personnel out of Egypt and allowed Egypt to suffer a decisive defeat — or what could have proved decisive if it had not been interfered with — at the hands of Israel.

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be extended to cover Israel. It is deplorable that in some Western newspapers Dulles is already being accused of mad recklessness. If there is now the slightest relaxation on the part of America and her allies, the Russian leaders will think that America was bluffing. Any display of weakness now will be thoroughly exploited by Soviet propaganda — especially in Turkey.

Two factors in the Middle East situation which should be noted are: 1) There are strong Soviet troop concentrations on the Persian and Turkish frontiers, including Air Force, motorized forces, and tactical nuclear weapons. Turkish Intelligence is working very well and there seems to be no doubt about these troop concentrations. 2) The Soviet government has informed both Syria and Egypt that it means business and that, if incidents occur on the Syrian-Turkish frontier which develop into serious military operations, the Soviet Union will intervene on Syria's side. Washington is very disturbed by these two factors. The second is looked on as all the more dangerous, because Communist control of the Syrian Army is strong enough to cause an incident, at any desired moment, of a kind which would not make the Soviet Union appear to be an open aggressor.

In some official quarters in Washington it is thought that Russia has given Syria what amounts to a blank check. It is, in fact, most unlikely that this is so. In situations which could at any moment lead to world war, it is not likely that Russia would give anyone a blank check. The danger is that Syria may interpret Russian assurances as giving her *carte blanche*; but as far as Russia is concerned, she will try to maintain control over Syrian moves. Whether she will be able to do so remains to be seen. She is playing a very dangerous game. Russia may be ready to risk general war, but only at her own chosen moment and in circumstances of her own making.

Four other things have added to Washington's anxieties: 1) The latest Russian nuclear weapon tests in the Arctic suggest that Russia can now make an atomic weapon so small and light that it can form the warhead of a long-range rocket-propelled missile of considerable accuracy, with maximum distance off target of 6.2 miles at extreme range. 2) Tito's recognition of East Germany, which was strongly urged by Zhukov during his recent visit to Yugoslavia, is taken to mean that Tito now regards war as inevitable, and has definitely decided to throw in his lot with the Soviet Union as the stronger side. 3) The launching of the Russian satellite, "Sputnik," is also looked upon with great concern. It is known in Washington that this could have been done at any time within the last six months. It is also realized that the time of launching was deliberately chosen to coincide with an international crisis and to demoralize the West. 4) Washington is still further disturbed by reports of serious economic difficulties in the Soviet Union. Both the State Department and the Pentagon are of the opinion that this might make the Russian leaders seek a diversion abroad to get them out of their domestic difficulties. There are certainly a number of historical precedents for such action. Washington is now convinced of the acute danger of war in the Middle East, and determination is expressed that there must be no back-

ing down in support for Turkey, even at the risk of world war. According to official expressions of opinion, the period of complacency is over.

The next target in this context may be Israel; but, on the whole, it is more likely to take the form of heavy pressure on Persia. If the Turkish crisis passes, Persia should be most closely watched. But Russia thinks that, in this way, she can lead up to an attack on Israel in the form of a local conflict; and that is her great miscalculation, because in the event of a manifestly Russian-inspired attack on Israel, the Western Powers would have to intervene however reluctant they may be to admit it now. It would probably be possible for Russia to deal with Persia by diplomatic means accompanied perhaps by military threats; but not so Israel. It is not possible at this stage to say definitely whether the Turkish crisis is the final preliminary in Russia's plan. There could be another big crisis in this cat-and-mouse game before the attack on Israel.

The large quantities of arms which Israel captured from Egypt last year were only a part of what Egypt had received from the Soviet Union and other Communist sources. In relation to what Egypt and Syria have received from Soviet sources since, Israel's booty is not large. Both Egypt and Syria have been receiving heavy tanks, the most modern transport, radar and radio equipment, automatic guns, and aircraft including jet fighters and bombers fresh from the assembly line. The Arabs by themselves are totally incapable of using this equipment. It can be used only with massive help in the form of Russian or East European personnel. To accept as purely local any Middle East conflict in which this equipment is used would be fantastic.

By an unfortunate error of judgment, the United States has sought to fortify its supposed allies by paying them in the same coin. The King of Jordan has now made it clear what Jordan intends to do with these weapons. On October 16, he officially informed the British, United States, and Turkish Ambassadors in Amman that Jordan would support Syria in a conflict with Turkey. The flow of arms into the Middle East has now turned into a flood; and every Arab State adjacent to Israel has made it clear that it is against Israel that these arms will be used — whatever their source.

Syria by herself could never be regarded by Turkey as a menace, owing to disparity of populations and other factors. But Syria as a base for Russian schemes is a dagger pointed at Turkey's back door while she faces the main threat in the Northeast and along the Black Sea. The army maneuvers, carried out during September near the Syrian frontier, were neither provocative nor a preparation for aggression, as Bulganin's note to Turkey alleged. They were simply the reasonable military precautions which any nation must take when suddenly faced with a new military problem.

The foregoing is the one hundred and forty-fourth presentation of excerpts from "Intelligence Digest — A Review of World Affairs" by Kenneth de Courcy, published in DESTINY by special arrangement with the author.

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STUDY IN ISAIAH

By HOWARD B. RAND

CHAPTER VI

The Vineyard of the Lord

EMPLOYING symbolic terms to express the love of God for His people, and His watchful care over them, the Prophet Isaiah used the simile of the planting of a vineyard, presenting a significant parable in poetical terms in the opening verses of his fifth chapter. In this way he pointed out with what great expectation God looked forward to the time when His people Israel would yield goodly fruit as a nation. However, when harvest time came, the yield of His vineyard was very inferior.

A Just Judgment

The Lord called upon Jerusalem and the men of Judah to consider whether His judgment upon a vineyard on which so great effort had been expended in an endeavor to produce a good harvest was not just. The justice of His judgment was particularly emphasized when the season of reaping had come and the vineyard brought forth wild grapes instead of cultivated fruit in return for the labor expended upon it. As a result of its failure to respond to every effort made to cultivate the vineyard, the Lord pronounced the judgment:

"And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down. And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain on it." (Isa. 5: 5-6.)

So that there would be no question as to whom all this applied, the prophet made a specific identification:

"For the vineyard of the Lord of hosts is the house of Israel, and the men

of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry." (Isa. 5: 7.)

Thus, in plain words it is stated that the House of Israel, the northern ten-tribed kingdom, is the vineyard of the Lord and it is important to bear in mind that the symbolism of the vine thereafter applied to the nations of this section of the Kingdom of Israel. Meanwhile, Judah, *i.e.*, the southern kingdom, flourished in the land as a pleasant plant.

The hedge was later to be taken away from the vineyard, resulting in the vines being eaten up and the wall being broken down. What was typified in this way became a reality when the people of the northern kingdom were carried away into Assyrian enslavement. Using the parable of an unfruitful vineyard that was to become a waste, Isaiah predicted the coming captivity of the House of Israel.

Two Deportations

With the removal of the hedge, the Divine protection of the Lord was withdrawn and every form of enemy activity was given unhindered access to the people. Thus, in the analogy, the pruning and cultivating of the vine soon ceased and the whole area lay waste. It was not long thereafter that the pleasant plant, the southern kingdom, was carried away into Babylonian captivity. As the result of these two deportations, the land was made utterly barren. The parable states that briers and thorns soon sprang up and this typified the influx of pagan aliens who came in and peopled the land of Palestine after both houses of the Kingdom of Israel were deported.

Greed for Gain

Turning now to the specific sins of the people which made judgment inevitable, Isaiah declared:

"Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth!" (Isa. 5: 8.)

The prophet here condemns the citizens of His Kingdom for striving for wealth and possessions to the exclusion of justice and fair-dealing. The Septuagint translation gives a somewhat clearer rendering:

"Woe unto them who join house to house, and who are bringing field nearer to field, that they may take something from their neighbour. Are you alone to dwell in the land? For these things have come to the ears of the Lord of Hosts. For though there be many houses, they shall be for desolation — though great and fair, there shall be no inhabitants therein." (Isa. 5: 8-9.)

The greediness of those who gained power with their wealth, crowding out less fortunate ones, had come to the attention of the Lord in the cries of the oppressed and destitute. Therefore, judgment was pronounced when the Lord warned them that there would be no ultimate satisfaction in the amassing of much wealth and many houses, for the day would come when there would be no one to dwell in them. In addition to this, the land would also know the blight of sin:

"Yea, ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah." (Isa. 5: 10.)

The land itself would no longer yield a full harvest; instead it would only return a tenth of that which was sown. There was grim irony in this, for the very people who, being

actuated by avarice, had withheld the tithe from the Lord were to get only a tithe in return for their labors in their fields.

A Debauched People

The evils of debauchery were strongly denounced by the prophet, for their prevalence was evidence of well-entrenched sin:

"Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!" (Isa. 5: 11.)

Indulging in one round of revelries after another, the people were completely forgetful of their God and His laws. The "strong drink" of those times was evidently date wine, which is still used in the East. The Prophet Amos also referred to these conditions in the following terms:

"O, you who put off the evil day, and bring near the seat of violence? They who lie upon ivory couches, and stretch themselves out upon divans; and eat lambs from the flock, and calves from the midst of the stall; they who sing to the accompaniment of the lyre, and compose songs for themselves like David; they who drink chalices of wine, and anoint themselves with the finest oils; but they are not heart-sick over the ruin of Joseph. Therefore they shall be the first of the exiles to go into exile, and the shout of the revelers shall pass away." (Amos 6: 3-7, *Smith & Goodspeed Trans.*)

Foreshadowing Captivity

It was not only the tolerance of evil in the land that was severely condemned by the prophet, but it was the lack of concern for their sins that foreshadowed the coming captivity which would be the outcome of the heedlessness of the people where the will of the Lord was concerned:

"Therefore my people are gone into captivity, because they have no knowledge: and their honourable men are famished, and their multitude dried up with thirst." (Isa. 5: 13.)

While the captivity had not yet taken place, the manner in which Isaiah expressed himself indicated that captivity was actually bearing down upon them because of their sins and, unless they repented, it would most certainly overtake them. The knowledge the prophet indicated as completely lacking had ref-

erence to the things of God, to His commandments, statutes and judgments, not to the ordinary fruits of learning.

Rejecting Light

Identical conditions are extant, although in an even greater degree, in our present generation. Scores are educated in our colleges and universities in the arts and sciences, yet there never was a time in the history of this Christian nation when there was a more profound ignorance of God, His purposes and His laws. This is true throughout the length and breadth of Anglo-Saxondom. As pointed out in "Mental Monstrosities," DESTINY for April 1948:

"The mental balance which produces stability and true poise in the personality of the individual is not based wholly upon schooling or self-acquired information. It rests also upon the foundation of a well-developed discernment of true spiritual values — and only through the Spirit of the Lord can that understanding be obtained. This principle is completely ignored by modern schools and colleges who have been sending out millions of young men and women at graduation time who are actually mental monstrosities because, though they are fully educated in the worldly sense, the spirit within has atrophied through lack of spiritual nourishment. Figuratively speaking, they have developed enlarged intellects but they lack the Spirit of the Lord which would give them spiritual perception, as well as intellectual acumen, in making the proper distinction between right and wrong and truth and error."

The Jaws of Hades

Isaiah informed the people of his day that their honorable men — that is, the nobles who were indulging in the feasts and revelry — would perish with hunger and thirst. Hades was being prepared to receive them, he said, indicating that mortality would be very high in the coming destruction. Death would be no respecter of persons, overtaking men of every rank and station. Nothing would save them from its ravages:

"Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth [reveleth], shall descend into it. And the mean man shall be brought down, and the mighty man shall be

humbled, and the eyes of the lofty shall be humbled." (Isa. 5: 14-15.)

Here we have Hades depicted as a ravenous monster opening his jaws wide and preparing to swallow up the inhabitants of the land. It was to such a sweeping destruction that Jesus referred when to the leaders of His generation He said:

"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (Matt. 23: 33.)

The generation of our Lord's day perished as predicted when Jerusalem was taken by the Romans and the temple was destroyed by fire. The judgment was just because that generation had rejected the Light of the world, for One who was greater than all the prophets had come to them, bringing redemption and salvation.

The generation of Isaiah's time had also rejected the light, refusing to heed the words of the prophets. Because of the justice of the Divine judgment upon those who, in their drunken revelries had turned away from God, the prophet declared that men and angels would acknowledge the Lord's righteousness:

"But the Lord of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness." (Isa. 5: 16.)

Righteous Shepherds

As a result of the exaltation of the Lord of Hosts following the execution of the sentence of judgment, Isaiah declared:

"Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat." (Isa. 5: 17.)

God's people are here likened to lambs who are to be fed in the same manner that the shepherd cares for his flock. This would follow the meting out of justice which would destroy those who were responsible for leading His people astray. The result would be that the people would then feed safely in green pastures, free from fear of attack from their enemies.

Strangers, or wanderers, shall pass over the land unmolested in that day, partaking of the abundance that will be the blessing inherited by His people. This will come to pass when, as pointed out by Ezekiel, the Lord will raise up righteous shepherds to feed His flock:

"I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel . . . and I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods." (Ez. 34: 14 & 25.)

Accumulation of Evil

After momentarily looking forward to the great day of deliverance, the Prophet Isaiah redirected his attention to the evil conditions prevalent throughout the land and exclaimed:

"Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope." (Isa. 5: 18.)

An evil inclination, as set forth by the ancient rabbins, "is at the beginning like a fine hair-string, but at the finish like a thick cart-rope." One sin draws another until finally the accumulation of evil has become as strong as a thick cart rope. Wickedness often has small beginnings but, when persisted in, it ultimately reaches great magnitude. This fact Isaiah is setting forth in the above verse. The following comment on this verse is also interesting:

"Those who have read concerning the worship of Juggernaut in the East Indies, and the drawing of the idol's cart by a rope grasped and pulled by the pilgrims, will perceive an apt illustration of this verse."

Thus Isaiah could have been referring as well to idolatry and also to the sacrifices made to the gods. The animals offered in sacrifice were often first decorated and then led by silken strings to the altar. In some cases strong ropes were used for this purpose.

Scoffers

Those who have permitted their striving for material gain and the satisfaction of fleshly desires to turn them away from following the Lord are inclined to scoff at the declared judgments of God which are in retribution for sin. They mock those who declare that such judgments are indeed coming and in their disbelief they scornfully challenge:

"Let him make speed, and hasten his work, that we may see it: and let the counsel of the Holy One of Israel draw

nigh and come, that we may know it!" (Isa. 5: 19.)

Today this same spirit of scoffing is in evidence among the worldly-minded when the second coming of Jesus Christ is proclaimed. The Apostle Peter referred to this when he quoted their query, expressed with the same tone of derision:

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation." (II Peter 3: 3-4.)

Moral Decline

The prophet's next condemnation was in regard to the deplorable decline in moral standards:

"Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!" (Isa. 5: 20.)

This statement strongly expressed what was true then — a turning of things upside down — and it also describes conditions which are experienced in our own generation. Perversion of the truth, distortion and misapplication of the facts, deceit and delusion are scarcely recognized for what they actually are, for that which was formerly called evil is often quite acceptable to society today. This is in evidence in the changing attitude of a people out of touch with the requirements of the Divine law, whose consciences are hardened due to the sins they either commit or condone. The righteousness of the precepts and commandments of the Lord are even challenged by many who stand in the pulpits in our land without any qualms whatsoever. Isaiah warned that woe is pronounced upon all those who have no spiritual standards, having departed from the strict ways of righteousness.

Condemning Self-Righteousness

Turning to individuals, Isaiah pronounced the fifth woe upon those who are wise in their own eyes and prudent in their own sight. Then, in the sixth woe, he again excoriated those who gave themselves up to drinking orgies, living

lives of debauchery, because their practices were a prime factor contributing to the moral and spiritual decline of the nation.

Those who were inclined to countenance evil, justifying the wicked for a reward — that is, taking a bribe — were thereby compelled to overlook wrong and felt no compunction in doing so. They compounded their sins by slandering the righteous so that his righteousness was held in contempt:

"Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel." (Isa. 5: 24.)

Divine Assizement

By the severity of judgment God would cause their evil doings to be rooted out from among His people. This was to be accomplished through a Divine assizement, as pointed out by the prophet, for he declared that the hand of the Lord would remain stretched out so that His purposes concerning His people might be fully accomplished. This reference to the "hands of the Lord" being stretched out in a symbolic sense is thought-provoking, for on an earlier occasion, which was then history, the hands of Moses, the Divinely-appointed leader of the people, were stretched heavenward against Amalek in the wilderness until the enemy was defeated (Ex. 17: 11-12). Now God's hands were stretched out against His own people so that, through their discomfiture, they would turn to Him in repentance and the spawning places of their gross wickedness would be eradicated.

An Ensign and a Hiss

On the other hand, through the Prophet Isaiah, the Lord mentions two gracious acts He will perform in behalf of His people to bring them back to Him:

"And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly: None shall be weary nor stumble among them; none shall slumber nor sleep." (Isa. 5: 26-27.)

This prophecy was to be fulfilled after His people had become a nation and a company of nations and a great people (Gen. 48: 19), which would be in the latter days. The ensign that the Lord will lift up will remove the veil concealing the identity of the nations who are His people and it will be the signal for them to acknowledge their origin and destiny and arise to fully accept their national responsibilities. The result will be the revelation to all the nations of a mighty people under God's hand in the world.

Then it will be that God will "hiss unto them." The meaning of this is that they will be called as the ancients who engaged in the keeping of bees would draw the bees after them into the fields and lead them back again by a hiss or a whistle. In this way Isaiah indicates that the Lord did not abandon His people whom He foreknew, but He will call them back to Him.

An Unconquerable People

This will come to pass when His people become ready to fulfill the requirements prefigured by Isaiah

in the simile of the roar of "the lion" and "the young lions." Turning to Ezekiel 38 we read of the day when Gog, of the land of Magog, the chief prince of Meshech (Moscow), will move from the north quarters against God's people Israel. But Ezekiel describes His people at that time as the merchants of Tarshish, "with all the young lions thereof," who will challenge Gog in this warlike move.

It is of this same people that Isaiah is speaking, using the proper phrases to describe them in terms of the lion and the young lions. Their warlike prowess, as they move against evil aggression, will be as challenging as the roar of a lion.

"And in that day they shall roar against them like the roaring of the sea: and if one look unto the land, behold darkness and sorrow, and the light is darkened in the heavens thereof." (Isa. 5: 30.)

This prediction has a dual fulfillment. The enemy did war against God's people as predicted and judgment came as Isaiah declared it would come upon the land. The land became dark and full of sorrow

as a result. However, its latter-day fulfillment will fit all the requirements of the preceding verse:

"Their roaring shall be like a lion, they shall roar like young lions: yea, they shall roar, and lay hold of the prey, and shall carry it away safe, and none shall deliver it." (Isa. 5: 29.)

The darkness and sorrow describes the devastation resulting from this climactic conflict that will bring the present age to its close. In that day the sun shall be darkened and the moon shall not give forth its light (see Matt. 24: 29).

But, as pointed out in the 38th and 39th chapters of Ezekiel, and confirmed by Joel 3: 16, the Lord will be the hope of His people and Jesus Christ Himself, the Lion of the tribe of Judah, will roar out of Zion and save them from destruction. It was through Divine intervention that their forefathers were saved from annihilation when the Egyptians pursued them as they departed from Egypt and, again, it was their appeal for Divine help that saved them when the hordes of Amalek attacked them in the wilderness as they journeyed toward the Promised Land.

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conflict involving peoples whose origin was Europe, Asia and Africa. Why Africa?

Perhaps the recent Supreme Court decision concerning integration has solved this enigma, having lighted the fuse of racial antagonism which has succeeded in stirring up racial animosities with dangerous consequences in our land. It is easy to see now that the part "Africa" is to play in this terrible struggle, as envisioned by George Washington, may well stem from the racial issue which the Supreme Court has dropped into our midst. It certainly provides the perfect opportunity for Communist agitators from Europe and Asia to join forces and capitalize upon this internal trouble in their campaign of destruction.

It is important to take into account the fact that the organization known as the National Association for the Advancement of Colored Peoples has entered the arena of partisan politics. Meanwhile, state and federal investigators have unearthed a mass of detailed evidence linking its officials with subversive groups. According to *Human Events* for September 28, 1957, a New Orleans police expert on Communism told investigators that he had sufficient evidence to convince the most skeptical that the Communists have penetrated this organization.

What George Washington beheld as "thick black clouds joined into one," symbolizing the joining of forces from Asia, Europe and Africa, may well be brought about with World Communism acting as the

loadstone bringing them together in a common objective — the overthrow of this great republic. The racial issue has now been brought to the forefront as the result of radical tendencies in the Supreme Court of the United States, plus untimely military action on the part of the Republican Administration now directing governmental policies. All of this may very likely be laying the foundation for the third peril this Republic is to face.

Are we now embarking upon a course that will not end until that phase of Washington's vision portraying the devastation of our land has become a reality? Time will shortly provide the answer. However, of one thing we may be certain, the situation is extremely critical and, while the politicians at Washington think they are using the racial issue for political gain, they may awaken suddenly to find circumstances confronting them that will precipitate a life-and-death struggle for all the people of this great nation.

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TIME OF TREMBLING

By William O. Lay, Jr.

November 6, 1957

A SERIES OF shocks in early autumn rudely jolted the business-as-usual complacency of the Western world. Launching of a Soviet earth satellite demonstrated conclusively that Russian claims of supremacy in the intercontinental ballistics missile field were more than bluff and bluster. A Soviet-instigated war-scare involving Syria and Turkey, although eventually dampened out, could easily have exploded into global conflict. Then a mysterious shake-up in the Kremlin, involving Defense Minister Zhukov, spotlighted political instability in Russia — a situation of ominous implications when saber-rattling firebrands like Khrushchev hold power. Finally, Russia launched a second earth satellite, this one six times the weight of the first.

These fast-paced events cast a pall of shock and bewilderment over America and Britain. More effectively than any number of verbal warnings, the orbiting Sputniks brought home to once-indifferent multitudes the immediacy and magnitude of the Soviet menace. Taking note of this somber mood, the columnist Roscoe Drummond inquired:

"Does this state of alarm and indignation stem from an intuitive awareness that behind the Sputniks and behind Moscow's ICBMs lies the gravest peril to the United States?"

The universal foreboding reflected in this and a host of similar utterances underscored anew that the closing days of the dispensation were at hand. "A voice of trembling" was indeed abroad in the land, exactly as predicted by Jeremiah and other prophets who looked forward in spirit to the climactic epoch when God would step in to assess all works of man.

It is thrilling to watch prophecy come to pass and see the day's headlines and editorial comment echo almost word for word the inspired predictions of Scriptural prophets who lived centuries ago. Yet to watch without studying and understanding the Biblical time-patterns which underlie developments is to see but half the picture. The precise inter-relation between events provides the most marvelous, wondrously convincing evidence of Divine foreknowledge and planning that is available to man.

The launching of the Soviet Sputnik offered as graphic a demonstration of this as one could desire. A triumph of technological progress, it nonetheless sounded the knell for man's spiritually-bereft, morally-bankrupt civilization. It made immediately urgent Divine intervention to arrest the course of man's suicidal materialism before life is destroyed from the earth and the delicate balance of the solar system dis-

rupted as well by blundering rocket experiments.

If this were to be translated into the language of numbers, it would involve particularly two factors: the number 666, which symbolizes human apostasy and rebellion, and also the world order erected in defiance of God's will and way; and secondly, some multiples of the 120-day warning factor, perhaps in the seven-fold form which signifies warning perfected. *And precisely this combination of time-measures (666 plus 7 x 120 days) is found to separate Russia's Sputnik launching from the August 20, 1953 King's Chamber terminal when Russia announced her first H-bomb test!*

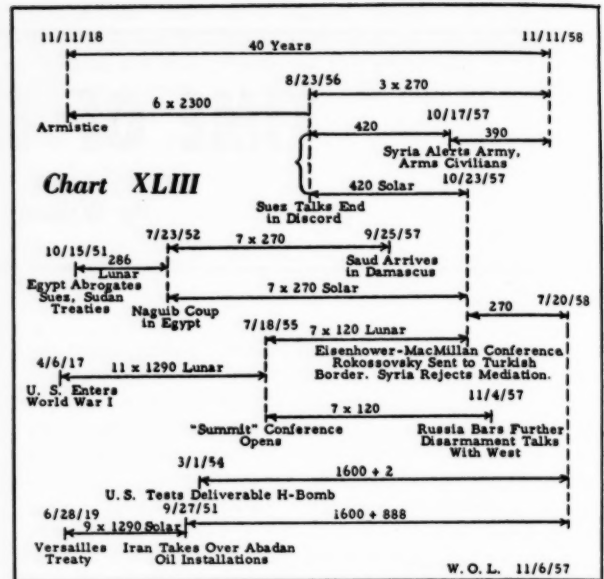
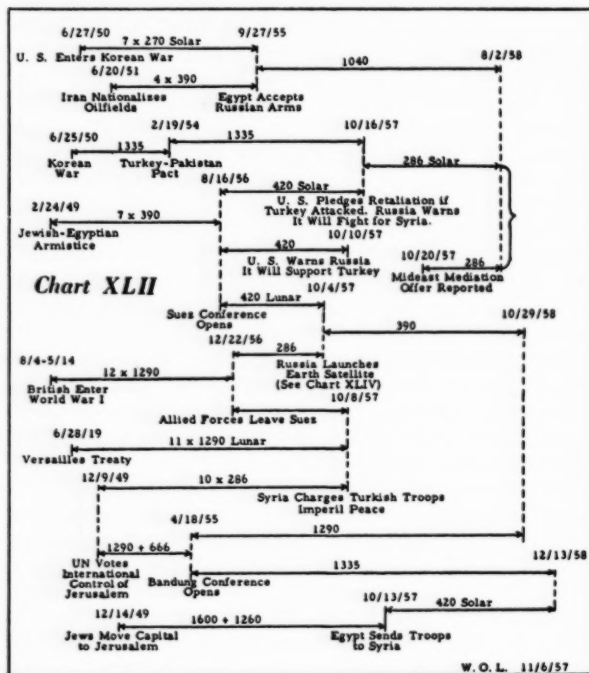
Also appropriate in connection with the satellite launching would be a time-sequence involving the 1600-day measure which signifies judgment (Rev. 14: 20). This too appears most strikingly, again in combination with the 666 factor connoting the human world order. The Soviet Sputnik was launched exactly 2 x 1600 plus 2 x 666 days after World War II ended on May 8, 1945 (bottom of Chart XLIV).

Other time-markings stress the impact of Russia's Sputnik launching on the struggle for world domination soon to climax in the Middle East. October 4 fell 420 days lunar after the Suez Users' Conference opened on August 16, 1956 and 286 days after Allied forces left Suez on December 22, 1956. The 420 factor, the 2520-day Biblical trial or probation period divided by six (the number of man), marks events which unfold successive phases of judgment upon the human world order. The number 286, a key factor in the structural symbolism of the Great Pyramid, signifies displacement and human error.

No less noteworthy is an interval of 390 days (Israel's chastisement) extending from October 4 to October 29, 1958. This terminal falls precisely 1290 days (desolation) after the Bandung Conference of Asian-African nations opened on April 18, 1955. By convincing wavering neutrals that Russian technological prowess will assure victory for the Communist bloc, the Sputnik launching will hasten formation of the great heathen confederacy that is to align itself against the Anglo-Saxon Powers (Chart XLII).

While recurrent clashes along the Turkish-Syrian frontier aggravated Mideast tension, Syria charged in the UN that Turkey was imperiling peace by massing troops on her border. This was on October 8, exactly 11 x 1290 days lunar (disorder, disintegration and desolation) after the Versailles Treaty was signed on June 28, 1919. October 8 also fell 286 days solar after Allied forces left Suez on December 22, 1956 and 10

A bristling diplomatic exchange between Russia and the United States on October 16 brought the Turkish-Syrian crisis to a peak. At UN headquarters in New York, Soviet Foreign Minister Gromyko warned of war "at any moment" between Turkey and Syria as he served notice that Russia was prepared to fight against "the violators of peace." Only hours before, American Secretary of State Dulles had bluntly warned that the United States would retaliate against the Soviet Union



The British Broadcasting Corporation announced on October 20 that Turkey and Syria had received an offer by King Saud of Saudi Arabia to mediate the Turkish-Syrian border crisis. The date fell 286 days before August 2, 1958, which will be 1040 days (fruition) after Egypt accepted Communist arms (Chart XLII).

Syria continued its policy of truculence on October 23 by rejecting King Saud's mediation offer and in effect accusing the U. S. Navy of sending planes deep over Syrian territory. Meanwhile, the Soviet radio announced that Deputy Defense Minister Marshal Rokossovsky had taken command of Soviet troops in the trans-Caucasian military area on the Soviet-Turkish border. And in Washington, President Eisenhower and British Prime Minister Macmillan opened three days of "summit" talks on means of countering Soviet successes in the satellite field and in the Middle East.

Significantly, the Eisenhower-Macmillan conference began exactly 7×120 days lunar (warning perfected) after the Geneva "Summit" Conference opened on July 18, 1955. Other time-factors set October 23 developments into the unfolding pattern of Middle Eastern crisis. They came 7×270 days solar (birth travail perfected) after the July 23, 1952 Naguib coup in Egypt which led to the ouster of King Farouk. October 23 also fell 420 days solar after the London Suez Conference ended in discord on August 23, 1956. And a 270-day birth-travail interval, extending forward from October 23, terminates on July 20, 1958. This date will be 1600 plus 888 days (judgment and Divine inter-mediation) after Iran took over Britain's oil installations at Abadan on September 27, 1951 (Chart XLIII).

In a sudden, dramatic Kremlin shake-up, Marshal Georgi K. Zhukov was, without explanation, "relieved" as Minister of Defense of the Soviet Union. Symptomatic of a power struggle between Russia's army and the political leaders, the Zhukov dismissal enhanced — for the moment — the prestige of Communist Party Secretary Khrushchev. Yet the precise implications of the event, as well as the future course of the power struggle, remained hidden from Western observers by the curtain of Moscow censorship. At the same time, there was no disposition to regard the Kremlin reshuffle as other than ominous. As the A. P. foreign news analyst, William L. Ryan, commented:

"Marshal Georgi Zhukov may have tried to apply brakes to a Soviet foreign policy gamble in the Middle East. He seems to have lost, and this foretokens a sharp rise in cold war tension.

"It sounds like bad news for the West. Indications are that Soviet Communist boss Nikita Khrushchev, apparently intent on exploiting to the hilt the recent Soviet propaganda victories on the scientific and political fronts, seems willing to gamble even on approaching the bring of World War III."

Time-patterns marking October 26 make plain that the Zhukov dismissal is a crucial step in shaping the climactic Middle East crisis. Particularly significant is the fact that it came on the solar terminal of 666 plus 7×120 days after August 20, 1953 — the same cycle whose mean terminal marked the October 4 Sputnik launching. October 26 also fell 7×270 solar days (birth travail perfected) after Egypt's King Farouk was ousted on July 26, 1952.

Exactly 666 days separate October 26 from August 23, 1959, which closes a 1040-day period of fruition extending from October 17, 1956 when the Israeli parliament upheld a reprisal policy against the Arabs. And a 286-day displacement interval extends from October 26 to August 8, 1958. This date will be 8×390 days (renewal and Israel's chastisement) after the Soviet-Chinese friendship pact was announced on January 22, 1950 (Chart XLIV).

In Damascus, a Syrian spokesman disclosed that King Saud had withdrawn his offer to mediate the Syrian-Turkish crisis.

Toughening its diplomatic line, the Soviet Union announced on November 4 that it would bar any further closed-door disarmament talks with the Western Powers. Termed "a grave ultimatum" by free world delegates at the UN, the declaration served notice that Russia intended to press its technological advantage to the limit in pursuit of her global aggressive aims. The Soviet announcement came 7×120 days (warning perfected) after the Geneva "Summit" Conference opened (Chart XLIII).

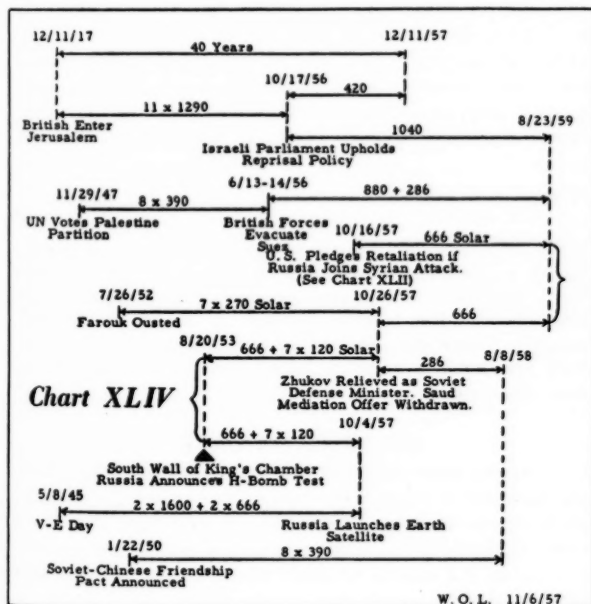
As Western leaders and legislators weighed the implications of Soviet technological breakthroughs in the weapons race, there was much frenetic talk of missiles czars and crash programs to regain scientific supremacy for the free world. In the long run these palliatives will prove futile and delusory. The basic deficiency of Twentieth-Century civilization is not scientific but spiritual. Man is under no pressing Divine mandate to launch space platforms and blast H-bomb rockets onto the moon. He is under the strictest injunction to develop spiritual discernment and order mundane affairs in accordance with the Divine code of statutes and judgments. It is this unyielding human perversity, this obdurate refusal to put first things first, that makes necessary direct Divine intervention to alter the entire human *modus operandi*.

"Alas! for the Day of the LORD has come near!

And from the ALMIGHTY destruction has come!"

(Joel 1: 15, Ferrar Fenton Trans.)

A civilization erected by rampant scientific materialism must be swept away in order to make room for one founded upon spiritual enlightenment and the absolute suzerainty of God over human affairs.



(Continued from page 276)

Divine Power Ever-Present

"It is probable that God tries their virtue and exercises their patience by these adversities that it may appear what fortitude they have and what memory they retain of His former wonderful works in their favor, and whether they will not think of them [these wonderful works] upon occasion of the miseries they now feel.

"Moses told them it appeared that they were not really good men either in patience or in remembering what had been successfully done for them. He also put them in mind of all that had passed and recounted all the particular instances, how when they were, in appearance, just going to be destroyed, God had saved them in a surprising manner; that God still had the same power and they ought not even now to despair of His providence over them.

A Spiritual Testing

"Accordingly, Moses exhorted them to continue quiet and to consider that help would not come too late though it

come not immediately. That they ought to reason thus: That God delays to assist them, not because He has no regard for them, but because He will first try their fortitude and the pleasure they take in their freedom; that He may learn whether they have souls great enough to bear want and scarcity on its account; or whether they rather love to be slaves to such as own them and feed them liberally, but only in order to make them more useful in their (own) service."

This reproach by Moses was prompted by the incident when, in a state of insurrection, the people complained that they would have been better off under the Egyptians than left to die in the wilderness. In the modern analogy we are considering a vast swarm of bureaucrats and other officials grow fat on the task of operating the Mammon-worshipping world financial and economic system and, so long as its masters continue to reward them liberally, they readily continue to serve the system.

(To be continued)

The Outshining Glory

Jesus Christ Himself taught that, when the powers of the heavens shall be shaken, and the nations of the earth shall be in perplexity and distress, the sign of the Son of man will then appear in the heavens. What will constitute that sign?

It is to be with such power and great glory that it will cause all of the tribes of the earth to mourn (Matt. 24: 30). It will herald the approach of Jesus Christ to earth with ten thousands of His saints (Jude 14), manifesting itself like the Shekinah Glory which accompanied the tabernacle in the wilderness and overshadowed the temple at Jerusalem. Then it was evidence of the presence of Deity and when it again shines forth in all of its awesome splendor, it will presage His arrival and constitute the sign of the Son of man in heaven. The Prophet Ezekiel described the shining forth of that Glory:

"Behold, the glory of the God of Israel came from the way of the east: and his voice was like a noise of many waters: and the earth shined with his glory." (Ez. 43: 2.)

The Apostle John beheld the Glory of the coming of the Lord and, describing the splendor he witnessed, he wrote in terms similar to those used by Ezekiel when referring to His voice:

"And his voice as the sound of many waters." (Rev. 1: 15.)

The Apostle Paul alluded to this description by Ezekiel of the coming of that Glory when he said:

"Looking for that blessed hope, and the glorious appearing [or forthshining] of the great God and our Saviour Jesus Christ." (Titus 2: 13.)

The day when the Glory is to burst forth, illuminating the whole heavens, is drawing very near. Its forthshining is timed with events that will cause Soviet Russia to make a major move into the Middle East.

The appearance of this sign of the Son of man in heaven will very likely be the factor that will cause consternation in the ranks of the armed hordes of Gog and the great northern confederacy. Nevertheless, it will not deter them from pressing on toward their goal of world conquest, for the Prophet Esdras declares:

"I beheld, and, lo, all they which were gathered together to subdue him were sore afraid, and yet durst fight." (II Esdras 13: 8.)

The forces of evil infesting heavenly realms and invading earthly places will never surrender to righteousness. Their leaders in spheres of spiritual wickedness (Eph. 6: 12) know against whom they are making war and the rank and file of their followers upon the earth, although terror-stricken and in great fear, will continue the battle until they are overwhelmed by unprecedented destruction at the hands of a wrathful God. Then the Triumphant Lord, as King of kings, will begin His glorious reign in righteousness upon the earth.

We are in need of the services of a young lady who is a stenographer, an accurate typist, and is qualified to do general office work. Applicants must be acquainted with the Kingdom evangel and willing to live in close proximity to our National Headquarters. Please state age and qualifications when writing. Address your letter to Associate Editor, Destiny Publishers, Merrimac, Massachusetts.

PUBLICATION DATE

In order to meet new printing schedules for DESTINY we have been forced to change the publication date. Henceforth the American edition of DESTINY will come from the press just prior to the end of the month preceding the month of issue. The overseas edition will follow approximately two weeks later.

Credendum

AS YOU READ DESTINY it will be helpful to bear in mind as a fundamental tenet that it identifies the Anglo-Saxon-Celtic and kindred peoples as the House of Israel in the world today. The key to understanding the national aspect of the Bible lies in the acceptance of this basic truth. The ten-tribed Kingdom of Israel, or House of Israel, is distinct and separate from Jewry. In the Scriptures the terms "Israel," "Judah" and "Jew" are not synonymous and the course of history is widely divergent for the peoples properly classified under each of these titles.

The House of Israel is today an innumerable multitude apart from Jewry, a fact which the *Jewish Chronicle* for May 2, 1879 recognized by its reference to the ten tribes as represented by peoples who are not Jews. There it is stated: "The Scriptures speak of a future restoration of Israel, which is clearly to include both Judah and Ephraim [another term designating the House of Israel]. The problem, then, is reduced to its simplest form. The ten tribes are certainly in existence. All that has to be done is to discover which people represent them."

The information published in DESTINY provides the evidence showing that Israel left Palestine while the Jews remained. The movements of the Israel clans are traced out of the East, across Europe to their new settlement in the Isles of Britain, and then on to America. The prophets foretold Israel's westward trek and the monuments and traditions record the Divinely-guided wanderings of this people who left "waymarks" behind them as they journeyed toward their ultimate destination. Today the Anglo-Saxon-Celtic peoples alone bear all the marks by which the House of Israel was to be known in the latter days and they have unconsciously fulfilled in their history, and do fulfill in their present-day activities, what the Word of God declares would be accomplished by them in these latter times.

It is natural that, in the presentation of facts at first thought so startling, the immediate effect of proclaiming these new (yet not new) truths will bring opposition from some quarters where past beliefs are upset. But the evidence of racial movements throughout history, and the marks set forth by which the Israel of God was to be known in modern days, are so unmistakably clear that the failure to seriously consider the evidence will jeopardize the future welfare of the Anglo-Saxon race. For if the people of this race are the lineal descendants of the northern ten-tribed Kingdom of Israel — and they are — there has been placed upon them today a responsibility they cannot escape. The failure to awaken to the knowledge of their identity and assume their responsibility as the people with whom God made His unalterable covenants, and upon whom He laid His law, will bring upon them inevitable national suffering and trouble.

Were the opponents of the identity right in their

assumptions, there would, of course, be no such responsibility; but here again it is essential that the facts be made known. This DESTINY is doing. The people themselves constitute the court of appeal and must render a decision as to whether the facts presented are correct or the objections raised are valid. It is also important to carefully consider that God Himself will pass final judgment in accordance with the verdict rendered by the people, bringing weal or woe upon the nations of Israel in days to come as the inevitable consequence of the course chosen and pursued.

Let those who are opposed to proclaiming the identity ponder well the fact that they, too, have a tremendous personal responsibility. When it is universally recognized that the Anglo-Saxon-Celtic peoples are modern Israel, opponents of this truth who have succeeded in leading many astray, and hindered to that extent the national awakening and return to God in wholehearted acknowledgment of His sovereignty and obedience to His laws, will discover that He will not hold them guiltless.

God is not a man that He should lie and He gave His promise that Israel (He did not say Judah) would never cease to be a nation before Him. He gave the continuity of the heavenly signs as a guarantee of this (Jer. 31: 35-36). The *Jewish Chronicle* says, "Find this people" and DESTINY points to the Anglo-Saxon-Celtic peoples in whose history the prophecies of the Scriptures pertaining to the House of Israel are all being fulfilled today.

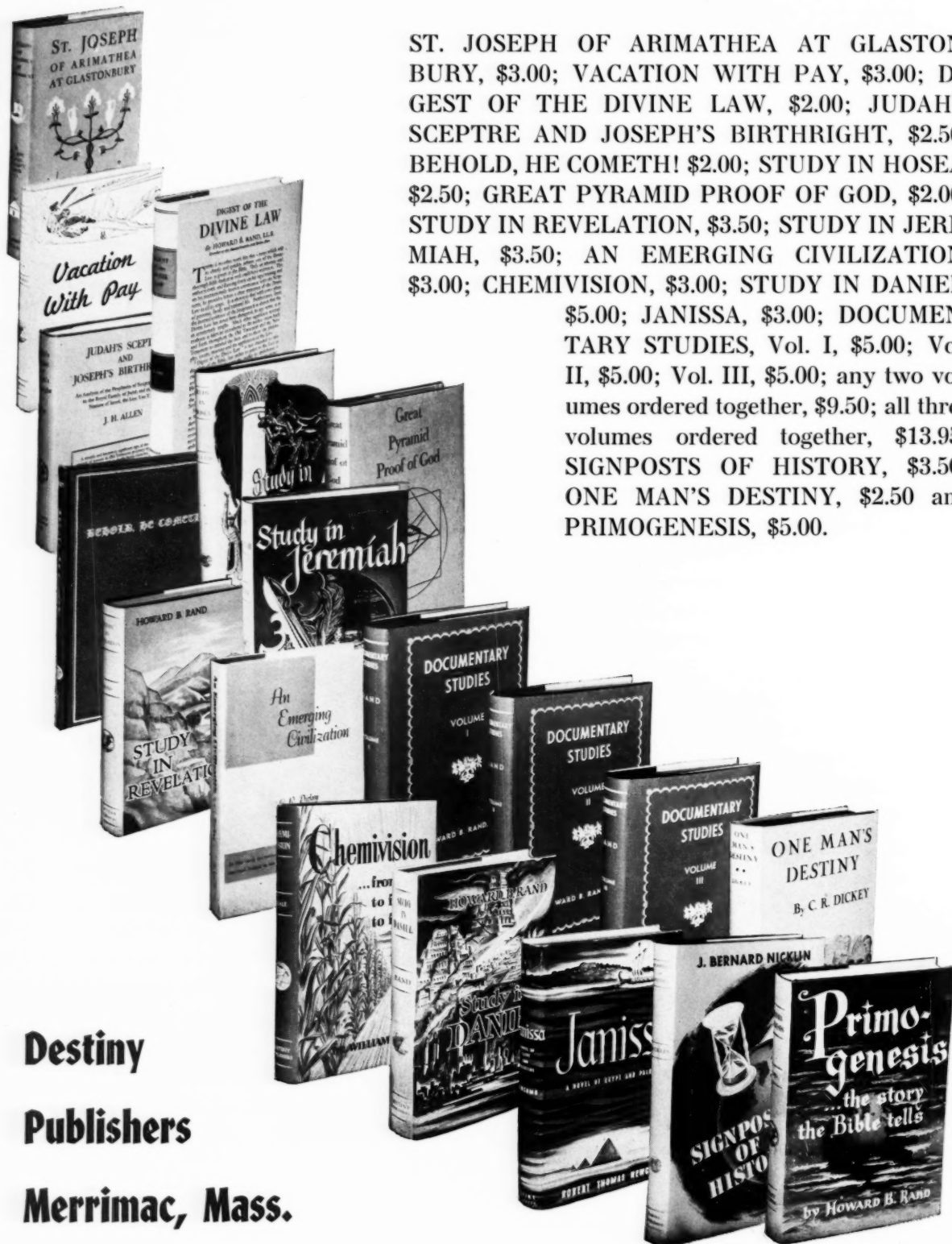
Sometimes the objection is raised that, because we stress the Gospel of the Kingdom, we have failed to recognize the part personal salvation plays in the redemptive plans of God. While DESTINY Magazine does give specific attention to the Kingdom evangel, this is by no means an indication that the Gospel of Salvation is relegated to a lesser position.

Of paramount importance to every individual is the necessity to become reconciled with God through His Son Jesus Christ. This is requisite to citizenship in the Kingdom of God and DESTINY presents the vital spiritual needs of every individual who strives to become an overcomer and attain the victor's crown. That phase of the Gospel message is as essential to the individual as the Gospel of the Kingdom is to the nation, which proclaims the identity and responsibility of the nations of Israel today and the necessity for the restoration of the administration of the Law of the Lord as the law of the land.

DESTINY Magazine brings to its readers the findings of Bible research, published by those who have seriously studied God's Word and see His overruling Hand in world history. We are not introducing a new religion; we are not a sect; rather, we are Christians who stand for the whole truth as taught by the Scriptures and for the application of that truth to the spiritual, cultural, economic and political life of man.

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